

"the conscious and deliberate substitution, in industrial as well as in political matters, of the collective self-government of the community as a whole, organised on a democratic basis, for the individual control over other men's lives which the unrestrained private ownership of land and industrial capital inevitably involves "

He saw this substitution going on, but neither consciously nor deliberately. The immediate job, therefore, was to make people aware of what was, in fact happening, so that orderly planning might accelerate an inevitable process and lessen its friction.

Socialists had then as always since, to fight on two fronts. They had, that is to say, to convince the unconverted that Socialism was leasonable and practicable*

and at the same time to persuade them, and make clear to themselves, that what they stood for was neither Anarchism nor Social Democratic Marxism, and why Bernard

Shaw has frankly admitted that he was, for a time, and perhaps temperamentally always, attracted by rebellion, for its own sake. G R S Taylor, who was in the first decade of the twentieth century, on the Fabian Executive, sees him, when, as he puts it, "speaking on his own," as a revolutionist but he adds—

"Then he gets lured back to the Fabian Society. He seems in the grip of some powerful influence which coils round his mind. One thinks of the tale of Svengali, who was, if we remember rightly, a dark man with a pointed beard, of weird hypnotic influence."*

Mr Taylor here suggests, of course, the "Machiavellian"

view of Sidney Webb his certainly was the
"powerful
influence" he has in mind But there was no
need for
any "hypnotism" in the matter The
intellectual influence
of Webb operated by purely intellectual
means For

¹ *Leaders of Socialism*, by G R S Taylor, New* Age
Press, 1908